

(2)

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~~religious, etc., is the purpose for which the consideration, the pursuit, exists. In science it is truth, in aesthetics it is beauty, in religion it is God. All these are one end given different names. They are but different words ^{worlds concerned in} describing one ~~universe, having its several~~ end in its perfect form. And how well one discriminates between ends depends upon how closely one comes in seeing the ^{perfect} end, how nearly one realizes it, in any particular undertaking.~~

as a providence
which depends upon
insight into the
end

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etc

~~Because~~ The end is the consummation of all pursuits ⁱⁿ and cannot be considered a separate and supererogatory virtue, a something extra, a goodness which does not quite belong. Means - techniques and findings - are knowledge and not to be minimized. But the intelligent application of means is ^{irreducibly} integral with our ^{richness} knowledge of them. Far from being an irrelevancy, a merit in excess of the demands of truth, intelligent application is rather the highest usage of means. To know is good but only if the knowing is well applied. Again, it is impossible to separate the distinguishing means from the applicational ends, the worth of one being ^{indissolubly} implicated with the benefits of the other.

(3)

It is ^{the} purpose ^{they serve} which creates the means - the
arts and sciences and crafts we know - which, ^{from} ~~in~~
^{the moment of their attention} ~~turn~~ follow the paths of purpose given them.
It is ^{would be difficult to imagine} true that the character, ^{say,} ~~characteristic~~ ^{and}
^{in science or in skilled comparison in the} of technical precision, ~~does not~~ depends upon the
character of ~~its~~ application but it is inevitable
that the character of application, ^{should} decide the
value of every form of human inquiry, of every
pursuit, every undertaking.

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(4)

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Meanings are determined by purpose. We give meaning to a performance only by ^{appealing to} the purpose by which it is thought ^{we think of it, by which we employ} and ^{for} in which it is employed. We act upon purpose, and not upon anything else, and that whether or not we are aware of purpose.

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~~We always act~~ ^{our acts follow} upon purpose whether we are led blindly or try to go about seeingly. ~~It is because~~ ^{for} we always act upon interest, and not interest is without purpose, ^{and} ~~even though it is~~ ^{this is to act} impersonal interest, which is ~~rather acting~~ ^{the interest} with greater purpose because action meets ^{the} with less interference from personal limitation.

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~~Because~~ All interests are involved with one's personality, ~~and~~ the less limited this personality is, the less an action will be limited in its expression. It is knowing oneself clearly which lends clearness to knowing the purpose of an action. All people act, but not many know what their actions are about, ^{the purpose they are intended to serve and how well they serve it} and it is this ~~not knowing of oneself~~ ^{ignorance} which is the troublemaker of our actions.

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When purpose (it is also interest) does not know itself not out of a person's knowledge but ^{his} his ignorance, it is due to the narrowness of the mind which will not permit one to know anything clearly about it, which leaves ^{him} him a stranger to his own actions and confused as to their effects. But when purpose does not know

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itself out of knowledge (which does not mean that there is no knowledge of the purpose) it is because all the narrowness has gone out of ^(A) the knowledge which deals with the purpose. Purpose becomes free from devotion to the ordinary self, and by this never lacks in universal ^{aim} purpose and perfection.

^(A) ^{out of} the mind, the mind which now knows the purpose from knowledge. something of its purposes.